**and the name of the city of my God, the  
new Jerusalem, which descendeth out of  
heaven from my God** (on the whole, see  
ch. xxi. 2, 3, and notes. It is *possible*,  
that the name Jehovah Shammih, Ezek.  
xlviii. 35, may be meant; but hardly  
probable, seeing that the Holy Name  
itself has before been mentioned as inscribed  
on him. The inscription of the  
name of the city would betoken  
citizenship),—**and mine own new name** (not the  
name mentioned ch. xix. 16, which is  
known and patent, but that indicated ch.  
xix. 12, *“which none knoweth but Himself:*”  
for this is clearly pointed at by the  
word **new**. By the inscription on him of  
this new name of the glorified Saviour  
is declared, that he belongs to Him in His  
new and glorious state of eternal rest  
and triumph).

**13.]** See above, ch.  
ii. 7.

**14–22.]** THE EPISTLE TOT THE CHURCH  
IN LAODICEA. {14} **And to the angel** (not,  
the bishop or ruler, see on ch. i. 20) **of the  
church in Laodicea write; These things  
saith the Amen** (see Isaiah. Christ is  
the Amen, inasmuch as His words shall  
never pass away, but shall find certain  
ratification. This, and not, the particular  
case which is treated in 2 Cor. i. 20, seems  
to be the reference here, where not the  
ratification of promises merely, but general  
fidelity and certainty are concerned: as  
Arethas says, “'This is the same as *these  
things saith the true One:* for Amen  
means yea. There is then *yea* in all  
things said of Him; i.e, all is truth, and  
none a lie”), **the faithful and true witness**  
(there does not seem in this title to be any  
allusion to the prophecies which are about  
to follow in ch. iv. ff. as some have imagined.  
Far rather does it substantiate  
the witness borne in the Epistle itself, as  
we have seen in the case of the other  
introductions), **the beginning of the creation of God**(see Col. i. 15, and note. In  
Him the whole creation of God is begun  
and conditioned: He is its source and  
primary fountain-head. The mere word  
**beginning** would admit the meaning that  
Christ is the first-created being: see  
Gen. xlix. 3; Deut. xxi. 17; and Prov.  
viii. 22. And so the Arians here take it,  
and some who have followed them. But  
every consideration of the requirements of  
the context, and of the Person of Christ  
as set forth to us in this book, is against  
any such view. Düsterdieck asks the  
questions, “How could Christ write if  
it were only this present Epistle, if He  
were himself a creature? How could  
every creature in heaven and earth adore  
Him, if He were one of themselves [ch.  
xix. 10]? We need only think of the  
appellation of our Lord as the Alpha and  
Omega [ch. xxii. 13: compare i. 8] in its  
necessary fulness of import, and we shall  
see that in the Alpha lies the necessity of  
His being the **beginning** of the Creation,  
in the Omega that of His coming to  
bring the visible creation to an end”):  
{15} **I know thy works, that** (see above,  
ver. 1, where the construction is the  
same: I have thy whole course of life  
before me, and its testimony is, that . . .)  
**thou art neither cold nor hot** (the peculiar  
nse of the similitude of physical cold and  
heat here, makes it necessary to interpret  
the former of the two somewhat differently  
to its common acceptation: so that while